
Moore Major.

*Cura Speciali tent. Die Dominico, XXX.
Octob. 1681. Anno. R. R. Caroli
Secundi Ang. &c, XXXIII.*

This Court doth desire Dr. Hooper to
print his Sermon, preached this
morning at the *Guild-Hall* Chappel
before the Lord Major and Alder-
men of this City.

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A
S E R M O N

Preach'd before my

Lord Major,

A T
G U I L D - H A L L C H A P P E L ,
O N

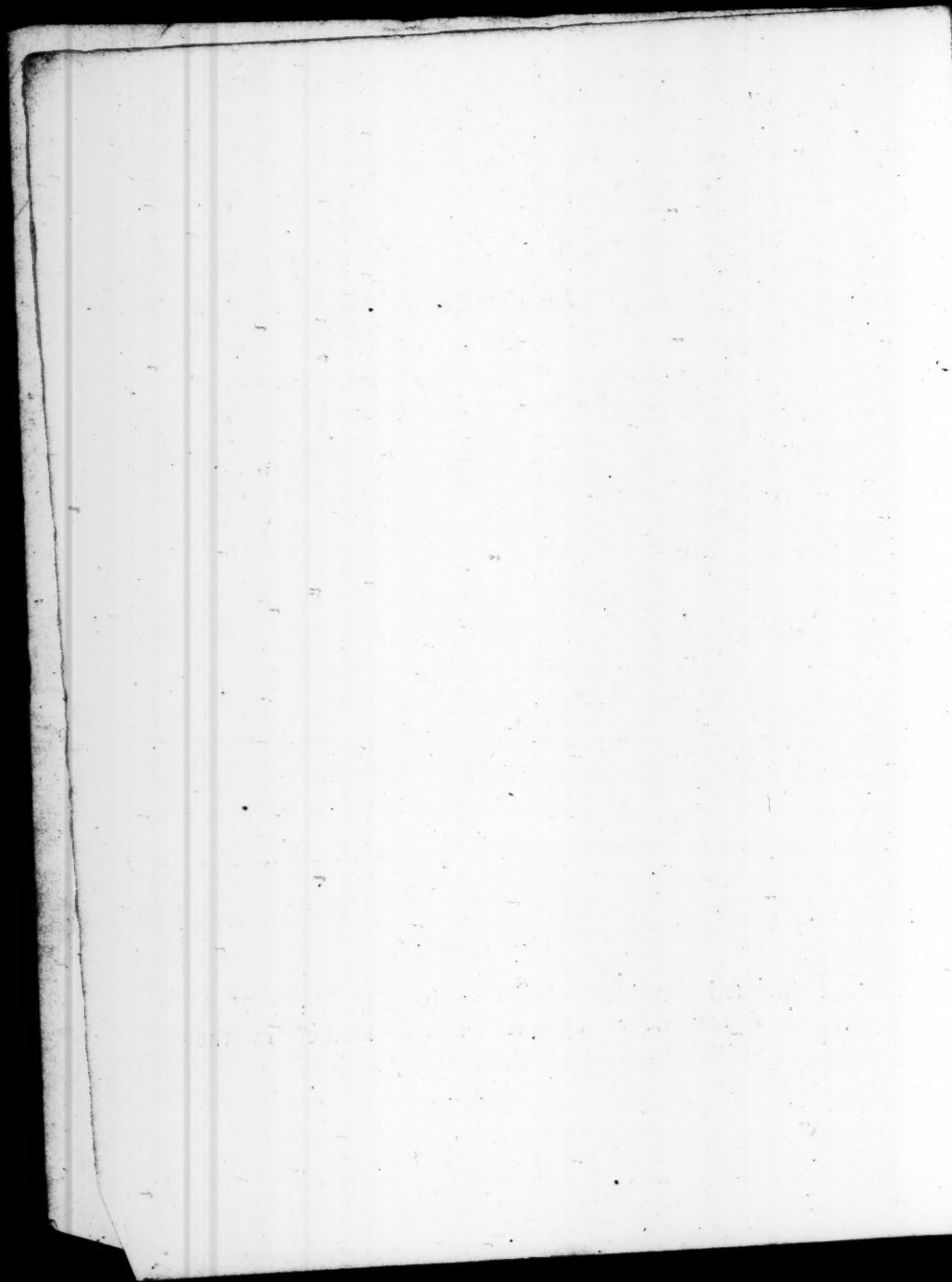
The 30th, of Octob. 1681.

By G E O R G E H O O P E R , D. D.

L O N D O N ,

Printed for *Mark Pardoe* at the Sign of the *Black
Raven* over against *Bedford House* in the
Strand, 1682.

9m



To the Right
HONOURABLE
Sir JOHN MOORE, Knight,
Lord Major
OF THE
City of London

My Lord,

T*His Discourse, as it doth justifie its
becoming now more Publick, by
so good an Authority, as that
which it hath Prefixed: so is too to con-
fess, that it owes that Honour to the Subject,
of which it treats. Those Graces of the
Blessed spirit were likely to procure
favour, from your Lordship, to One that
did but mention their Names: and might be*

understood well enough, tho in an Imperfect
Description, by Such as were no Strangers
to them. That the Holy Ghost may proceed
to exhibit them to your Lordship, and your
Brethren, in their own Life, and full Po-
wer; that by the Influence of your Govern-
ment, Love, and Joy, and Peace may be
once again Restor'd amongst us; that by such
Fruit your City may flourish Now, and
your selves be everlastingly happy here-
after; is the Prayer of;

My Lord,

Your Lordships

Most Obedient Servant,

George Hooper.

5 GALAT. 22, 23.

*But the Fruit of the Spirit, is Love, Joy,
Peace, Longsuffering, Gentleness,
Goodness, Faith, Meekness, Tempe-
rance.*

I *Will not leave you comfortless*; said our Blessed Saviour upon his Departure to the disconsolate Disciples: *I will come unto you.* And this promise he afterwards graciously verified, in the Mission of the Holy Ghost: when the Divine Nature came yet nearer to them, then it had before done in the Incarnation; did not take flesh apart, and constitute a distinct man; but United it self in particular to each Believer, came in unto them, and dwelt within them: not now to work its wonders in its own Person or only to declare Laws; but to endue others with that Power of Miracles, and to enable us all for the mighty works of Obedience, to perform those his commands.

That is the *Manifestation* of the Spirit, spoke in the same Chapter, and *given to every one to profit withal.* But, because too there are Differences of Spirits; and those as great, as between the Holy and the Wicked, the Blessed and the Accurs'd; because it is necessary to know which to ask of God, and cherish in our selves,
which

which we should command to avoid, and get behind us ; *And the things of God knoweth no man but the spirit of God* ; This manifestation is not yet clear , till we are taught to discern the Spirit ; and till the Holy Ghost in farther favour to us, shall have inform'd us of the Manner and Signs of it's blessed Presence : How it operates, and where it is to be presum'd.

1 Cor. 2.
11.

And if the Operation of our Souls, the Apprehension of the Understanding, and Inclination of the Will, afford such Advantageous and delightful Speculation to Rational minds ; Our thoughts being no other way better entertain'd, nor further improv'd, then by such Reflections : The motions of the holy Spirit within us, the Actings of that new Divine Soul, as they are infinitely more exalted, and more Concerning ; so are they a far Nobler, and much more necessary Subject for our most attentive Consideration.

Our Saviour entred upon this Subject ; in Answer to *Nicodemus*. *The wind, saith he, bloweth where it listeth, and thou hearest the sound thereof, &c.* Not to direct us, to know the Holy Spirit by the sound ; for we may hear of it loudly, where it is not : Nor that we should expect it always in Storms and Tempests ; but to inform us that it's Substance is Invisible, and that it is discernable only by the Effects. And after those Effects we are now to inquire.

S. Joh. 3.8.

That therefore we may know how to stir up the gift of God that is in us ; and may duely thank him, for those Graces of his, we find in our selves, or in our Brethren ; that we may not be deluded, by our own Imaginations, or others Pretences ; let me engage you a little while into so noble, so useful a Contemplation,

templation, while the Spirit, in St. *Paul*, tells you what Fruit of it ye are to expect in your selves, and others.

The Fruit of the Spirit, saith the Apostle, is *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*. And in these words you may consider, 1. The Natures, of these Graces; and their orderly Production, 2. Their Beauty, and Advantage, and, 3. Our obligation to Produce them.

I. The *Love*, here first mentioned, is the same with that you find throughout the whole New Testament, sometimes under it's own Name, sometimes under that of Charity: and is nothing else but the Love, with which the Christian is affected to God, first, and then for God's sake to his Brethren. This Fruit contains the Seeds, of those that follow: the Holy Spirit producing the rest from it, in a most Natural manner. And this, how it is raised it self, we are first to Consider.

And, in order to this, it will be necessary to Premise, that one of those Graces, which results from Love, and is here rendred Faith, ought not to be taken for that Faith by which we become Christians, but for Faithfulness or Fidelity: as will appear hereafter. The initiating Faith, whereby we assent to the Gospel, being here presuppos'd; and leading us to Love: as Love will afterwards incline us to Fidelity.

For the Apostle begins here, where he ended in his Epistle to the *Corinthians*. There, after he had discovered the Temporary Instrumental use of those Miraculous gifts, which Shin'd out in some Christians for the Benefit of others, he directs them earnestly to
1 Cor. 13.
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covet the Better ; those which were to abide, and were necessary to their own Salvation. *And now*, says he, *abideth Faith, Hope, Charity, these three.* And as these three have the preference before those other afore mentioned; For they tended only to excite Faith, the first of these : so, amidst these too, the Preeminence is given to the Last. *But the greatest of these is Charity.* Faith and Hope themselves, being but of a Transitory Nature in respect of Love : they serving, only to create that ; and not Continuing in the next World. And this Love he there largely Commends, by the Effects ; of which, he here gives us a more Particular enumeration.

For this Reason the Apostle mentions here neither Faith nor Hope, the Preparatory Graces : But begins with Love, their Perfect work, and this agreeably to the ordinary Method of the blessed Spirit, whose Gifts he now describes. For so, in the Acts of the Apostles, after the New Convert had given Assent to the Doctrine of Christianity, and in Hope of it's Promises had been Baptiz'd ; then it was, that the Apostles laid on their hands, and the Holy Ghost descended. The Spirit had indeed before secretly Co-operated to that Faith, and Encourag'd that Hope ; It had privately Prepar'd for it self a fitting Mansion ; but did not make it's publick Entry, till the Temple was ready : When those previous Graces were form'd before, then it solemnly appeared ; and thorough them powerfully exerted it self ; either in Signs and Wonders, or in the more desireable Fruits, those here of the Text.

When therefore the Holy Ghost was come it did in many believers of the first Age, for the Conversion

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on of those that believed not, so exalt the Faith it found, and endue it with such an Extraordinary force ; that the Christians, in the strength of their pure Belief, wrought the greatest Miracles : and were able , by no more of it than might be compar'd to a grain of Mustard-seed, to remove Mountains : to such Effects the Blessed Spirit advanced the Nature of Faith, in a singular manner, on a Particular occasion. But it was however always to be understood that then the Operation was most Divine, and the improvement most Natural ; when from Faith and Hope, God giving the increase, there arose Love, their Proper genuine Fruit : whose Production you are now to see.

For when a man by a steadfast lively Faith shall be assur'd of the Existence of his God, as firmly as he is of his own ; and shall have on his Mind any suitable Conception of the Divine Nature, any view of those ineffable Transcendent Perfections ; shall have once discover'd the Eternal, Immortal, Omnipotent, All-wise, the absolutely Holy, Just, and most infinitely Good : As he cannot but fall down Prostrate before all this Greatness, and adore the Majesty ; so must he, if there be in him any resemblance of such qualities, be infinitely affected at the sight of so much Purity, and passionately devote himself to so great Goodness. Had man no Interest in those Attributes, did he stand by only, and see, and were the Kindness of the Gospel directed to the Angels ; yet certainly he could not but take part, and concern himself to Esteem and to Love ; he would be naturally attracted, and fix'd on such an Object, by the tendency of a Rational Soul, the Sympathy (if I may so say) of a Spiritual Being. But if he shall find himself the happy Object of all that

B. 2

Goodness,

Goodness, that all those Glorious Attributes shine on him ; if by the same Faith he shall come to learn that this Being, of such inconceivable Perfection, was wonderful in nothing more, then in his love to Mankind, and had prevented any Affection we could shew, by one conceived for us before the foundation of the World : when he shall reflect by what hand he is made, and whose likeness he has the honour to bear ; that himself, whatsoever he values himself upon, or whatever he delights in, is owing all to the Bignity of the same Cause : when he shall have read in the holy writings such passionate expressions of good will, how earnestly and concernedly the Almighty bespeaks us, how willing he is to pardon, & how glad to reward ; how he loves us more, then we do our selves ; in one instance, appear'd to love us more, then he loved his so only Begotten Son : when man shall have perceived much love for him, from a Being so infinitely to be beloved himself : if he retains any thing of the Image of his Maker : will he not resemble him in a correspondent Affection ? except he be yet but Earth, if he has any apprehension, any sense, will he not discover it by grateful dutiful resentment ? he might as well, at the Creation, have refus'd to Live ; as now, to Love.

This way would a lively attentive Faith move. After it has laid before us the History of the Divine Love, it would of it self excite us to demonstrations of our own.

But further, when Faith hath given us such a beautiful glorious *Idea* of the nature of God, such an Obliging Engaging representation of his Goodness to man ; and has had its proper effect upon us, has created in

us a Due Value and Adoration for his Blessed being, an approbation of his holy Will, and a warm zealous Devotion to his service : It then too begins to give us the confidence of entitling our selves more peculiarly to the Favour of God, and we presume of a particular interest in his gracious Promises ; Assur'd of the Veracity of his Love, and conscious of the sincerity of our own, we look not only on the past testimonies of his goodness, but expect the Glories of the future ; and hope now as earnestly for Heaven, as we certainly believe it.

And, if Faith alone, which is in it self but a passive Impression on the Mind, has that force in it as to be the cause of so much Love ; This Hope when once conceived, being of a Moving Active Nature, will not fail to quicken our desires anew ; and absolutely inflame our Divine Affection. To sum up then the whole, The soul, having from Faith the glorious amiable view of God's Infinite Perfections ; together with the History of his Exceeding Kindness, his undeserved and unchangeable Affection to Mankind ; and seeing too before its eye, by Hope, the prospect of Heaven, its assur'd, blessed, immortal expectations ; which way will it turn it self, where it shall not see cause to, Love and to admire ? It must give it self up, encompassed on all sides, surrounded with infinite Attractives, and everlasting Obligations. If any Person is to be beloved ; it is this, which Faith presents ; if any past Favours can engage us ; none earlier, nor greater, then His : If any Future Hopes can prevail ; none more Certain, nor more Glorious then those. And these Bands of Love, each of them singly would certainly hold, and fix us Irremovably : but joyn'd together, and Twisted in a threefold

Cord, [they are impossible to be broken.

And so far have I represented to you these workings of Faith and Hope, after the manner of Nature, and without the Co-operation of the Holy Spirit. But if we shall suppose, that God himself comes in, enlightens our Understanding, and warms our Affections; if he shall be pleas'd to draw the lovely Image of himself on our Minds, to form in us a right Sense of all his Goodness; and a true Conception of his everlasting Joys, to enliven the Thoughts, and actuate the Motions of the Soul; What raptures and extasies are we then to suppose? Whom then would we have but God? And whom should we desire on Earth in Comparison of him? Then should we be all on fire from Heaven; *And a Flame kindled in us, that many Waters would not quench, neither could the Floods drown:* Our Love for him would resemble his Divine Nature; and as much surpass any Worldly Passion, as God excels the Creation.

This then is the Holy Passion of those, that are grown up, in Christ, to their full Stature. This is the Fire they are Baptiz'd with, who are Baptiz'd with the Holy Ghost. And, as soon as the Breathings of the Spirit have blown up and kindled it; Man has, as it were, a New Soul, and becomes a New Creature; discerns his Heavenly Parent, and begins to Cry *Abba* Father. His greatest Speculative pleasure is in the Contemplation of this infinite excellent Wisdom, Holiness, and Goodness; and his greatest Practical delight in the mean humble Performances, of that little Service he can be thought to do, of all that Honour he shall be allowed to Pay. Our Love then to God is answerable to that of God for man: we Worshipping and
serving

erving by the same Principle, that he created and redeemed, out of free Choice and pure Inclination; in endeavouring now to please him by the same Motive, he has Prepar'd for us those Eternal Pleasures, by the Motive of a real Affection. We should be so much New-men; that we should not love our selves, but as we are the Workmanship, and the Care of a God: no other reason should dispose us to affect our selves, then what carries us to affect the rest of mankind, all made, all in some measure beloved, by our Great Creator.

And this is the Love here first plac'd; so much mention'd by our Saviour, and his Apostles; so eminently visible in their Heavenly lives, and willing Deaths. It is this Love towards God for his own sake, and for him towards our Brethren, that performs all the commands, makes the full character of a Christian; and is preferred justly before, all other Graces; the Perfection of such as go before and the Parent of those that follow. A love for Mankind unconceivable brought our Saviour down from Heaven, subjected a God to the meanness and infirmity of our mortal Nature, to the Agonies of the Garden, and the Death of the Cross; induc'd him to lay aside his Glorious Happiness above, that he might *bear our Grievs, and carry our Sorrows, might be wounded for our Transgressions, and bruised for our Iniquities.* And a Love resembling that infinitely deserv'd by it, and Kindled at it, a Love of Gratitude and Duty burning in his Disciples, in a just return and humble Emulation, devoted back their Bodies and their Souls to the Honour of him that had redeem'd them; Consecrated, and Sacrificed their Lives, to the Service of that blessed Name: Out of affection to their Saviour, and to those whom their Saviour Lov'd, they publish'd
the

the Propitiation of his Death, with the Peril of their own : They too in their Office of Reconciliation. *Despis'd the Shame, and endured the Torment ; rejoicing in their Sufferings, and filling up that which was behind of the Afflictions of Christ.* On such Love of our Saviours is our Salvation founded : by such Love of the Apostles is the good Tidings declar'd : and with the same in us is the Gospel to be entertain'd and obey'd.

Now, tho in an Age so luke-warm as Ours, these Holy Fervours of the Heavenly Love may not be commonly understood ; tho to some this Gift of the Spirit may be as strange, as that of Miracles, and may seem to have ceas'd as well ; yet what Christian is there that will not Profess he knows God ? And who can know him that does not Love him ? This is certainly the Fruit of the Spirit, in those in whom he dwells : and from this Fruit the other that follow , do as naturally arise.

As, 2. *Joy*, and this is the inseparable Companion of Love, It's nearest Attendant. Delight, Complacency, and Satisfaction, surrounding it on every side, we being pleas'd with the Object, before we Love ; Pleas'd with it while we Love ; and pleas'd with the Love it self, for so must our Joy have begun early, grown up, and heightned, from the same Discoveries of Faith, and by the same Proportions, by which our Love advanced.

Believing, we shall not only Love with a Love not to be express'd, but *Rejoyce too with Joy unspeakable.* For, as the Creation is cheer'd at the Rising of the Sun ; as Rational thinking Minds are ravish'd, at the Discovery of some noble Truth ; such must the Joy be, but of an infinitely

nately higher degree; when the Day dawns, and the Day-star arises in our Hearts, and God himself shall appear; when he shall shine in upon us with the brightness of his Glory, and reveal the Excellencies of his Nature; when Greatness shall be discover'd in all it's Majesty, Honour in all it's Lustre; when Holiness, Justice, Truth, and Goodness, shall be seen in their purest *Idea*, and utmost Perfection. This sight, as it will be hereafter, Clear, and at Hand, is justly stil'd the Beatifical Vision; and may, of it self, make Happiness enough for a Heaven: And here on Earth as much of it, as the Eye of Faith may let in, would create on the Soul of man a Pleasure, it had never before known, not to be experimented by Sense, or fanci'd by Imagination; a joy that we could not well bear; and which is to come mix'd and allay'd, in Mercy to our mortal Constitution. *Many there are that say; who* Ps. 4. 6.
will shew us any Good? But the Lord lifts up the light of his Countenance, on those he Loves; And puts Gladness in their Heart, more then what Corn and Wine and Oyl would give. So much Pleasure have we from Faith, in the bare Speculation of God: we *behold his Face* Psal. 17: 15.
only and are *Satisfi'd*. God saw the Creation, delighted in it, and pronounc'd it good: what judgment then must they make? And what Joy will they find? That look on him.

But then too if we proceed to the other Manifestations of our Faith, as it relates to our selves; Whatever delight God might take in creating of Man; man cannot have more, then to find himself the Work of God; that we have the Honour to come out of his Hands, and the Happiness to be Consider'd by him. On what other occasion should we express a greater

C

Joy.

Joy. Then when we know our selves to be under the Care of his Providence, and guard of his Protection: not be his Creatures only ; but Friends in his Houfe, and Sons of his Family. And if this Joy be interrupted , by the Sense of our Guilt, and dread of his Displeasure , yet it is only stopt a while, to break out in greater abundance , when that fear shall be remov'd, and the glad Tidings of a Pardon come: When, after a Cloud , and Showers, the light shall return Clearer , and his Love shall shine again upon us, with a more fervent heart. At the Conversion of a Sinner, Angels rejoyce above: and shall not the Sinner rejoyce below , at his own Salvation ? So, we see, as Faith goes on, it multiplies our Joy : which Hope raises yet higher ; when it shows us Heaven before us, cheers us with that happy Prospect, and blesses us with our Immortal Expectations. And this way does Joy rise equally with Love, and proceed distinctly from the same causes. It will too, that our Joy may abound, take yet a new Root, and spring out of Love it self. For perfect Love, and assur'd of a reciprocal affection, as that is which the Spirit inspires, *casteth out Fear, and has no Torment* ; Is full of Cheerfulness, and Gladness : is, in it's own Nature, the sweetest, the most delightful, and most agreeable Motion of the Mind. And lastly, as we observ'd of Love, that it's Motives from Faith and Hope were powerful enough in themselves ; but invincibly Prevalent, when inforc'd by the blessed Spirit: so is the Joy, that arises from them and Love, certain and sure in it's immediate Causes, and necessary from their Natural influence ; but exalted yet more by the Concurrence of the Holy Ghost, and super naturally enlarg'd by it's Operations. For the
Motions

Motions of the Holy Spirit within us cannot be supposed to be, but in the most grateful Cheerful manner: It is the Spirit of Comfort, and Consolation; and in it's Presence are fulness of Joys: as the Property of the Wicked one is to torment; to infuse Grief, and Anguish, Sadness, and Despair.

3. From Love and Joy springs *Peace*, of both kinds: of the Mind, and Conscience within; and to the World, abroad. In such a breast is no disorder, nor trouble: nothing but content, and satisfaction; a Quiet and Serenity as if it were in Heaven: no outward accidents, nor inferior cares can discompose it. And if peace be preserved within, it will appear in our conversation; and we shall be as easy to others as to our selves. In those passions of Joy and Love the Spirits move outwards; and diffuse the sweetness and equality of their temper into all our Actions. Here will be no Envy, Anger, nor Discontent: we shall not be Turbulent, Disorderly, nor seditious.

4. Thence too Long-suffering: not easy to be disorder'd, disturb'd, or provoked; by sufferings, by Injuries, by failing of better expectations. None of these things will move Minds, that are wholly set upon their God; nor will their divine Joy suffer them, to be sensible of the lighter momentary afflictions. So far will they be from being hasty, froward, captious, querulous, and repining.

5. From the same cause is *Gentleness*, or sweetness of Temper; to be ready to forgive, and easy to be reconcil'd: this will be done, in imitation of Gods; Love to us; and out of Love to our Brethren, for God's sake. Besides that Joy of it self disposes to pardon: opens our Heart, and our Arms.

6. *Goodness* too is perfect from the same principle: as we here may take it, for an Universal Kindness, Pity, and Compassion; to be ready to do all good Offices to all the world, in the most obliging manner; out of Affection, and with Joy.

7. Faith, which here follows, is as I premised before, fitly understood by Integrity, or Fidelity, and the reason of this rendering may recommend it the more to the better part of this Audience. These two words Faith and Meekness, as they are joyned here, so are they found together in Elder Authors; and probably in the same signification. As in *Ecclesiasticus*: *Faith and Meekness are Gods Delight*; and afterwards in the Description of Moses, *he sanctified him with Faithfulness*. *Eccles. 45, 9 4.* *and Meekness*: (where faithfulness is, in the Greek, the same with the Faith before.) And these two Qualities, that make up here the Character of the greatest Magistrate, and wisest Governour Moses; are the same that are recorded in the Book of Numbers. The first, this of Fidelity, God himself gives him: *My servant Moses who is Faithfull in all my house*. The other of Meekness, the Holy Writer makes his peculiar commendation. *Now this man Moses was the meekest man in all the Earth.* *Numb. 12, 3.*

The Faithfulness of Moses appear'd eminently, in the whole course of his Ministry, in the Delivery of his Messages, and discharge of his Duty; but most remarkably amidst the Rebellious Prevarication of the People Israel. He never Connived at their Mutinies, nor gave Countenance to their Ingratitude, His Brother had suffered himself to be led by the People, and set up a Molten Image: But Moses is never found in their murmurings, and discontents; He kept his

his integrity, and preserv'd his Loyalty to his God. His Meekness too was as singular. Not Fierce, Proud, and Haughty, Arrogant, and Imperious; but Modest, Humble, and Affable. This being that other part of the Character of that holy Governour, and the Signification of the Word here translated Meek, and answering to the Hebrew Notion of Lowliness and Modesty.

For this reason we take leave to render the word Faith, by Faithfulness. When God gave *Moses* of his Holy Spirit, this was the Fruit. And in this Sense, it comes here most Properly amongst the other attendants of Divine Love. It being here, as in Conjugal affection; where Fidelity and Truth are the most Proper, and most necessary Companions of that and Peace.

For when our Affection is once engaged to God; there will follow a faithful Perseverance in all known Duties; Obedience to laws Divine, and Humane; Loyalty to God, and his Representatives. But on the contrary, when Love and Peace are banished; and Hatred, Animosity, Faction, and Sedition take place; they presently introduce Prevarication, Dissimulation, and Treachery; they are the constant Causes of Calumny, Slander, Falshood, and Perjury. As Satan the first Rebel, is the known Father of Lyes.

8. The other Grace of *Meekness*, as oppos'd to insolence, is too a Fruit that necessarily grows from Love. For that disposition of mind as it is Peaceable, Easie, and Gentle; So too does it equal, and Level; and respects all Mankind, but as Brethren of the same House, tho under differing Circumstances. This causes that the Superiors stoop, and Condescend; are not harsh, nor Supercilious; are Civil, Kind, and Treatable.

Treatable. And if it has that Power over Governours, and makes the Character of a Magistrate; it may well become Subjects, and suit with those of a lower degree. Humility, Modesty, Deference, and Submission, are proper to their Station: as Insolence, Contemptuousness, Affronting of Government, is both absurd in Morals, and impossible in Charity, and neither conflicts with the Spirit of God, nor with Order and Policy.

9. The last is *Temperance*: Which is but an Argument of our Love to God, in not preferring the Pleasures of the World before him. For as the Spirit of God is Holy; and cannot dwell in a Body polluted: so neither can it be suppos'd; that a Soul accusom'd to Divine Love, and Spiritual Joys, should relish any longer, those sensual Satisfaction.

These are the Fruit of the Spirit, with this Connexion, and Dependence. Heavenly Love is the Original of those that follow; and they, like the issue of the same Parent, have indeed a near resemblance; but so, that their Natures are distinct, and their difference discernable. Gifts fit for the Holy Spirit to give: and worthy each of a more particular description.

II. And now after we have known and consider'd them distinctly, I shall entreat you to bestow one reflection upon them all together. This Fruit how fair it is to the Eye, how Lovely, not forbid us as that of Paradise; but given, and presented: of which, if we have tasted; We are restored to a Condition of *Happiness greater than that design'd in Eden: We are become like Gods, and we shall live for ever: We have a Heaven in our Breasts; we make the Sphere of our*
Conversation

Conversation so to all about us. We are only less happy now, then we shall be hereafter; but in a Felicity begun already, of the same kind.

For let us suppose, that God would appear bountiful, to some Fortunate man here below. What Present should we expect from Heaven? Power? or Honour? or Riches? they are not necessary Causes of a happy Life; are not inconsistent with Trouble, and Vexation: They are, what the World, Chance, or the Devil, may bestow. But a gift, fit for a God to give, what can it be but himself? what can it be? But to bless our sight with *Moses* his view, a Display of all his Excellencies; to *Proclaim himself*, and cause his *Glory to pass before us*. To proclaim our style too, to call us his Friends, and adopt us for his Sons; to publish our Pardon aloud from Heaven, and declare his Love before all the Creation; to discover too to us, as to *St. Paul*, his future Glories, and to open his third Heaven to our view, and our Expectations; and Lastly, till he shall take us up thither, to come down himself, to come unto us, and make his abode with us, to bring his Heaven here. In what trouble now shall that Breast be, that is secur'd of the affection of a God? and what other thing will he desire, that Loves him? His present Fruition is greater then any thing, but his Hopes: And of those too he is as well assured, as of what he now enjoys. His Peace no man can take from him: his Joy must be perfectly Compleat; and his Satisfaction infinite.

Exod. 33.
19.

This inward Joy, when it fills and overflows the Heart, how will it Cheer and enliven the Countenance? What an agreeable Lustre, and divine Brightness will it cast? Then will the Face of man look
indeed

indeed like the Image of God ; and discover by the Glory, who it is that dwells within. This Love burning inward, when it sends forth its Light and its Heat, and shines out on others in Kindness, Long-suffering, Gentleness, and Goodness, must too engage and warm their mutual Affections: Nothing can appear so Attractive, nothing so Lovely. The Temple of *Salomon* in all its Beauty, overlay'd with Gold within and without, and fill'd with the Glory of the Lord, was not so glorious as one of these Houses under the second Dispensation, as one of these Temples of the Holy Ghost. You have the Pourtraiture of this, in the Description of *St. Stephen*. *He was full of the Holy Ghost, and all that sat in the Council looking stedfastly upon him, saw his Face as it had been the Face of an Angel.*

A. 6. 15.

These Graces, if Vouchsafe'd to any Family, would recommend it in the Eyes of a discerning Heathen, to be more happy, than Plenty, Authority, or Greatness of Blood could make them. The Gentleness, Goodness, and Meekness of the Master ; the Fidelity, and Affectionate concern of the Inferior relations ; Temperance in all their Lives, and Joy in all their Faces ; the Peace of man, and of God ; the Correspondence betwixt themselves ; and the Intercourse of Love betwixt them, and Heaven : all this must make the admiring Spectator take up *Jacob's* saying ; *Surely the Lord is in this Place : this is no other, but the House of God ; and this the Gate of Heaven.*

Gen. 28.
17.

And were there but a City compos'd of such Families ; this yet would be but one Family, and like that now described : the Spirit of God dwelling in it, and his holy Protection watching over it : Peace within its Walls ; and Plentifulness within its Palaces : All the

the Inhabitants nearer in their Persons, then their Dwellings: the City esteem'd, not from the beauty, proportion, or order of the Buildings, but from the Symmetry, the Harmony of the Inhabitants. Such an Union as this is to make the true Neighbourhood, and the Happiest Commerce. So compacted, it would have a surer strength, then from Walls and Bulwarks. This would make it the Fairest, the strongest, the best order'd, the Richest City of the World. It would be like the Great City, the Holy *Jerusalem*, descending from God, out of Heaven; at each Gate an Angel; its building of precious stones.

For all Policies and Ordinances of the best constituted Cities : are but faint imitations of the Graces of the Spirit ; are set up to procure the Shadow of Love, Joy, Peace, Long-suffering, Gentleness, &c. Joyning of Houses designs uniting of Minds : a Corporation speaks it self to be one body: Companies and fraternities are appointed for nearer associations ; to make yet a firmer tye, than what results only from common interest. There are seasons of Cheerfulness, and days of Joy : Civility thence call'd ; and there learnt: affected Gentleness, and customary complaisance, artificial Goodness, and Pretended Love. There is the profession of faithful dealing ; Order and Obedience are own'd ; and Intemperance, as well as other Filth remov'd out of sight; and from the observation of these rules, and the benefit of Peace and security, arises Wealth and Plenty. As on the contrary, when the manners of men are distant from any likeness of these Graces ; when Hatred, Discontent, Variance, Spite, Insolence even in subjects, Faithlessness, Fraud, and Luxury come together and take place ; a City
B
then

then is only an Association of Evils: and the Nuisance as great, as the advantage that was intended. As Neighbouring houses, at other times a common strength, are found too nigh in a Fire: and Company, the Comfort and convenience of mankind, is dangerous in time of Infection; and it is their Wisdom then to live at distance. If intemperance prevails in the Town; It is no better then a common receptacle of Impurity: if Fraud, and Perjury; it is but as a Den of Thieves: If Malice, Revenge, and Mutiny; it is as a place of Battle. *If ye bite, and devour one another; take heed* says the Apostle in this Chapter to the *Galatians, that ye be not Consumed one of another*. Neither is it needful to shew how Dammageable these Vices are to Commerce: and how impossible it is to manage it, in that Company. We may only observe that Tumultuousness and Sedition are as great Enemies to Trade, as they are to Government; while they are growing they disturb and hinder it; as hereafter, when they are form'd into a War they will plunder its Effects. Parties and Animosities take off mens Minds from the Business of their Employment; and Faction grows up to be a Trade: Men are Apprentices to other Mysteries; and set up for Politicians: and then no wonder, if our Commerce flourishes not; if Honesty, and Lawful Industry, Riches, and Plenty, go seek out other Dwellings. After a great and general Judgement of God, *the Children of men went to make Bricks to build a City, and a Tower that should reach to Heaven*. But, when by another just Judgement from the same righteous Hand they begun to vary, and spake not the same Language: they were scattered abroad, and left to the Place the name of Confusion.

So

So that, altho it is not fit to perfwade to theſe Graces from the advantages of Commerce; for they are gifts of the Holy Spirit, and to deſire them on any Temporal account, and to make Merchandize of them, would be a Crime againſt the Holy Ghoſt; and truly Simony: yet however their proper Intriſick worth may be ſenſibly underſtood, by their viſible Conſequences; and their Beauty will appear, by the Compariſon of their oppoſite Vices. The certain Effects of the one, are Poverty, Ruin, and Deſolation: And the natural tendency of the other, to Riches, Honour and Proſperity. With theſe, the ſpiritual Graces will probably bleſs us: but they will too make us Happy, without them; for they are able alone to give us the beſt Joy and ſureſt Satisfaction, here: and they only can conſign to us Everlaſting Happineſs, hereafter.]

III. We ſhall therefore, in the third Place, conſider the greater Obligations we have to beg of the holy Spirit to produce this Fruit in us.

And, 1. As Chriſtians in general. For this is the Fruit, which if the Tree beareth not, it will hereafter be hew'd down, and caſt into the Fire. And indeed we take only a Name in Baptiſme; and begin thence to be called Chriſtians, only for diſtinction ſake on Earth; for in Heaven it will give none: except a real Change is made in the Perſon, ſaid to be regenerate; and the Holy Ghoſt enters into the Temple, ſo purified by Sprinkling. For by Baptiſme we are cut off from the Old ſtock; and grafted into the Body of Chriſt: but ſo as to cloſe, and grow, and bear Fruit. By it we are indeed dead unto all former Sin: but dead too and Lifeleſs we continue; except we are quickned by his free

Spirit. Man in Baptism, being like *Adam* new form'd, and as yet but Clay ; expecting the breath of his Nostrils, and this we have seen, was the Method of the Baptism, our Saviour received, and the Apostles gave when the new planted Disciples were *Watered* ; then came the *Spirit*, and gave the *Increase*.

Act. 19. We therefore, that have not been *baptized with the Baptism of Fohn only*, but *know there is a Holy Ghost* ; ought to know our selves for true Christians ; by the true distinctive Character, its proper Fruit : not by a search into a Baptismal Register, but by what we find in our selves of these Graces ; by the *Seal of the Spirit*. Our Title to the Name is not good ; but after this Confirmation. Neither are we at our grown Age, to take our selves for Believers, if we stood at the Creed, not only to declare our Assent ; but in the posture of those Warlike Christians, with Swords drawn in its defence : the true judgement of our Faith is not only, whether it be Resolute, and Obstinate ; for that may be from a willful Mind : but whether the belief of the Divine Existence be so Lively ; the Representation of his Perfections so clear, and distinct ; the Sence of his Love to us so great, and engaging, as to oblige our mutual Affection ; to Possess us with a delight, no other Joy can equal ; a Quiet, and Satisfaction, not to be interrupted here below ; to inflame us with a Love for all his Images, the whole Race of mankind ; to disengage our Minds from all earthly Pleasures, and meaner satisfactions admitting no Rival with our God. This is the Catholick Apostolick Faith ; and, who ever believes so, shall not perish everlastingly.

Such a Faith as this, so well Rooted and so Fruitful, if it does differ in some lesser Speculative points, yet is not

not like to be mis-informed long : Its Meekness disposes it for Instruction ; and its Fidelity is ready to Confess the mistake : *And if in any thing he is otherwise minded ; yet God the giver of all good and perfect Gifts , and who has given to him those other already , will reveal even this unto him .* And however , if the Error shall be suffer'd to continue , it will produce no ill Effect , under the Governance of Peace , Long-suffering , and Gentleness : And this stain may be Purg'd at last , by the Fire of Love ; as others are said to be , by that of Martyrdom . If then we find those Qualities bestow'd upon us ; happy are we for the present , and secure for the Future , they are Gifts in their own Value inestimable ; but they are too Earnests of a greater , *of our eternal Inheritance , the Redemption of the purchas'd Possession .*

Philip. 3.
15.

And as the first of these Graces , the Love of God , is the most natural Effect , the most certain Argument of a Christian Faith : So , that we love God intirely , and solidly , not in Fancy only and conceit , in a holy Dream , the best Proofs we can produce , are its genuine results , the Fruit here mentioned ; Peace , Long-suffering , Gentleness , Goodness , Fidelity , &c. And if in this age of Distinctions , we would discriminate betwixt those that are Christians , and those that are not ; Our Saviour has given us a Text : *By this shall all men know that ye are my Disciples if ye Love one another .* In vain shall ye pretend the love of God , or of his Son , if it be not seen on your Brethren . *He that says he loves God , and hates his Brother , is a Liar .* Says the loving , and beloved Apostle . A Liar as great , as he that should say he loved his Brother ; and yet was provoked on the next Occasion , never would Pardon him the least Fault ,

St. Joh. 13.
35.

St. Joh.
4. 20.

fault, and refus'd him the smallest kindness : as great a Liar, as he that should pretend Meekness, and Faithfulness ; and yet be guilty of Treason, and Rebellion.

By that Mark the Christians of old were known : Behold how they love one another ! said the Heathen admiring their Unanimity ; ignorant of the Spirit by which they were lead, of the Graces which so inclin'd them : but if one of those Heathen had been acquainted with their powerful principle of Love, and yet had afterwards found them Discontented, Mutinous, Revengefull, Factious, Passionate ; he might have cryed out, Behold how they hate one another ! with greater Admiration.

The Qualities of the Text are the proper disposition of a Christian Mind : They are the Life, and Soul of our Holy Religion ; all its Precepts, all its Institutions, tend only to produce and cherish this Fruit : For all the Revelations of the Scripture are nothing else, but Discoveries of God's Love to us ; to create in us, a Love for him : and all its commands have no other intention then that this our Love to God, should be exemplifi'd, in Affection to our Brethren ; and demonstrated, by our Indifference for all worldly Pleasures. This is the sum, the spirit of the Christian Religion : into this we are baptiz'd : for this the Holy Ghost descends : and this Love the Blessed Supper feeds ; by the pledges of Christ's Love, the continual remembrance of his Death, to our great and endless comfort. And however men may refine in their pretences ; and be singular in their Denominations, and titles of purer Professions ; if their doctrine does not at last determine, and center here ; it is Christian Religion falsely so called : it is counterfeit, and

and has not to it the Witness of the Holy Ghost. *The* 1 Tim. 1.
end of the Commandment is Charity, out of a pure Heart, 5
and good Conscience, and Faith unfeign'd, for in Jesus Gal. 5. 6.
Christ neither Circumcision availeth any thing, nor Uncir-
cumcision; but Faith, which worketh by Love.

So Contradictorily do they Act to our holy Religion, who think they may be malicious, disorderly, false, perjur'd in its defence; so little do they consider the Nature of God; who consecrate their wicked Passions, and offer the Service of their Hatred and Anger to his Name; who like the Pope give Absolution to all Lusts; that Lift themselves in a pretended holy War. *For the Works of the flesh are manifest, says our Apostle, which are these; Adultery, Fornication, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like, of the which I tell you before; as I have also told you in Times past, that they who do such Things shall not inherit the Kingdom of God. But as the Text continues, the Fruit of the Spirit is Love, &c.*

By this Fruit are all Christians to be Sav'd.

But 2. Those are oblig'd to abound in this Fruit, in a more particular manner; who make a more peculiar claim to the Holy Spirit.

Those that pretend to the Gifts of the Holy Ghost, happy are they, if they have attain'd them. They seem sensible of those blessed Influences, every good Christian is to expect, and to Cherish: And pretend to no more, then what is necessary to the Salvation of each Believer. Neither is he yet partaker, in any Measure, of the Heavenly gift, that shall Envy it to any, that are called by the Name of Christ: Such a thought suits neither with the Love of God, nor of his
 Brother.

Num. 11. 29. Brother. *Would God, that all the Lords people were Prophets ; said the meek Moses: when those that shar'd of the Spirit ; were too to have their part in the Government. Besides that the Holy Ghost himself has inform'd us, in his first Speech after his Descent, how largely he intended his Bounty. The Promise, says he by the mouth of St. Peter, is made to you, and to your Children, and to all that are afar off ; even as many as the Lord our God shall Call. God fulfill his Gracious Promise : and make all these Partakers of the Gift, that own it.*

Acts 2. 39.

But on the other side, because a good Opinion of one's self may be taken for the Holy Ghost ; and we may not impose only on others, but our selves ; because there cannot be a more dangerous delusion, then to mistake the lying Spirit for the Spirit of Truth , and to be Possessed, instead of being Inspir'd ; we are therefore commanded to make *Tryal of the Spirits, whether they be of God.*

When then the Holy Spirit its self is content to be tryed ; he will betray a great want of it, that is not meek enough to submit to the Examination.

And here too, the Proof is to be by the Product. *By their Fruits too shall ye know the Spirits.* And the Holy Spirit, the Spirit of Life, will not fail presently to discover it self ; by sensible signs, by strong vital indications.

But the Effects, we are to Expect, are not Miracles, Curing of the sick, or Raising of the Dead ; they were illustrious signs of the Divine presence ; are not heard of after the first Ages, nor mentioned here. They are not Talents of Eloquence and Discourse, Copiousness of Language, or a fluent Volubility in publick :

lick : this seems to be of the same kind with the Gift of Tongues, and to have been but of Temporary use ; here we are sure not expressed. They are no other, then those you find recounted in our Text ; they are Love, Joy, Peace, &c. Things not so glorious indeed in the Eyes of Carnal men ; but the most proper, most natural Effects of the Holy Ghost ; as visible Marks, and as Convincing Proofs of his Presence, as the louder, and seemingly more mighty Works.

He then that lays a more particular Claim to the Possession of the Holy Spirit, is to shew it, by a Love more exalted towards God, and more enlarg'd toward man : extended in all its Dimensions, *Height, Breadth, Length, and Depth* ; to God our Sovereign in chief, to his Vicergerent, to all Magistrates, all Superiors, to Equals on all sides, and Inferiors of all kinds. He is to do Miracles of Charity ; to be a wonder of Contentedness, Peaceableness, Gentleness, Lowliness, and Condescension ; His mighty works will be in Temperance, Goodness, and Fidelity.

The Fathers of the Hermites of *Syria* are said to have try'd the Spirit of an Anchorite, of a new kind, in one of these Qualifications, in Meekness, if he shew'd Submission, and Humility ; they Presum'd the singularity of his Posture guilty of no Affectation nor Design.

We may make a more certain Judgment, from all these signs the Text affords us. Nor will it be a Difficult thing to view the Conversation of men, and to discern ; whether their behaviour be more quiet and Peaceable ; whether they are Patient, freer from murmuring, and Complaint ; Easie, Gentle, and Tractable ; not Censorious, nor Backbiters, not Proud, nor disobedient ; not given to the World, and its desires,

to Ambition, Covetousness, or Carnality. Happy is he, on whom this difference is found : against him *there is no Law*. He is to be Cherished, and esteem'd by all ; to be Blessed, and imitated by all good men.

But on the contrary, when a man is readier to Hate than to Love ; so far from affecting his Brother for God's sake, that he endures not his next Image upon Earth, his immediate Representative ; so full of Rancour and Malice, that the abundance of the Heart breaks out at the Mouth, where one searches for Occasions of Complaint, and is fond of Grievance and Discontent, is weary of Peace, wishes and prepares for War ; so little Long suffering, that he is under Indulgence, as if he were under Persecution ; Insolent, Provoking, despising Dominion ; pardoning not the least defects, tho in his Father and Prince ; Calumniating, Slandering, Libelling even Authority it self ; making and delighting in a Lye, suborning Falshood, and Confounding truth, Heady, Refractory, and disobedient. The Evidences against this man's Pretences are so great ; that, did he work Miracles, they must find no Credit ; they too must be ascribed, not to the blessed Spirit, but to him that works in the Children of Disobedience. To assign them to a Divine cause, would be a Slander against the Righteousness of God : would be, to Blaspheme against the Holy Ghost. *If there are among ye Strifes and Envyings and Seditions are ye not Carnal and walk as men ?*

In the name then of God, and of Religion ; let men, in Pretences of so high a Nature, at least dissemble well : let there be some colour of Love ; some disguise of Gentleness, Humility, and Obedience ; let men see something of the complexion and shape of this Fruit, something

something the Holy Ghost may own: and they may then have leave to think Charitably and to presume from what they do see, of what they cannot, that the Spirit dwells there. But to believe the Spirit to be, where there appears nothing but the works of the Flesh, is the same absur'd Creed with that of Transubstantiation: it is to subdue our Reason, and Sence; so far, as to take that for a Sheep, which has the shape and qualities of a Wolf; to think that a Dove, that you see hiss, and bite, and sting.

This was the case of the Church of *Rome*. When its Bishops first began to Change their Title into an Inherent Quality, to challenge Holyness to their Persons, as well as in their style; when they pretended the Holy Ghost, and Claim'd to be infallible; and rested so far on that Presumption, as to justify their Actions by the Pretence, and not to take Care to make their Pretences good by Actions answerable; the World, tho held in by all Arts of Policy, and force of Power, yet could not but discover and reject the Imposture; rather, then believe the Spirit should dwell in such restless ambitious bloody men, they abjudged it from the See; and thought it more reasonable the Pope might err, then that the Doctrines of Image-Worship, Indulgences, and Transubstantiation, should be True, that Decrees for Perjury, Rebellion, despoiling and Murdering of Princes, should come from God.

This certainly: What ever sort of men Attribute to themselves the Spirit of God, in them should be seen nothing but what is agreeable to it; nothing whereby it should be grieved within, or dishonoured without. Pure they should be within, as those that Lodge a God: And Careful of their outward Actions,

1 Cor. 3.
16.

as of such as may be imputed to the Holy Ghost. For, to use our Apostles argument, Professe ye, *That ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God; him will God destroy. For the Temple of God is Holy: which Temple ye are.* It is Holy; not so, as to bring a Necessity of Holiness on your Actions; but to affect you with an unpardonable Guilt, if ye unhallow and profane it.

The pretence to the Spirit so is it to be Examined by man: And when false, is in their sight a bold Presumption. But can it impose upon the Holy Ghost himself? Or will the unlike Counterfeit appear less impudent before him? The divine Nature had before an irreconcilable Aversion to Wrath, Anger, and Hatred. But what an indignity and Provocation must this be to find it self entitled to it? That, instead of mans being chang'd by the Spirit, the Spirit of God should have received new impressions from Man. *Ananias and Saphira* were struck Dead, for telling a single untruth, concerning the Value of an Estate: They *lye* boldly to the Holy Ghost, whose Fashoods are concerning himself. And till Interpreters shall be agreed, what hainous Crime is that Sin against him; well may this bear the Name.

And may not the strangeness of our present Temper prompt us to suspect that the blessed Spirit has not only deserted us, but abandon'd us to the Wicked one? For, if our Luxury, Variance, Emulations, Perverseness, and Discontent, consisted with our Interest; if there were no temporal Danger that they threatned; were these Divisions, in a time of Confessed safety, and general Security, and we at leisure and Liberty to Quarrel: We might then be content to say, that those

those things were not the Fruit of the Spirit, were the Works of the Flesh, and the fulfilling the Lusts thereof. But, when common Danger alarms us continually within, and threatens terribly from abroad; when the interest of the Liberty of our Native Country calls upon us to unite and arm, against the growing strength of a Violent forraigner, and a Tyrannical Religion, presented upon the Point of his Sword; when all Moral Considerations joyn in with the Suggestions of the Spirit, and call for Love and Peace, or we are utterly ruin'd, here and for ever: then not to hearken, to continue this unnatural feud, is not from the Flesh only, from a Carnal mind, for that would have at least Carnal prudential Thoughts; but is, one would fear, from the Prevalence of the Evil Spirit. There must be something more then Humane, that is the cause of all this Infatuation: enough to justify the Liberty of the Speaker, if he should take up that of the Prophet *Micaiah*. *I saw the Lord sitting on the Throne of Heaven: and all the Host of Heaven by him, on his right Hand, and on his left. And the Lord said, who shall persuade Ahab to go up and fall? Who shall persuade a Country full of the blessings of God, but ungrateful and unworthy, to give up, what they have forfeited; and execute God's wrath upon themselves? Who shall persuade a Country of so much Strength, Riches, Liberty, and Peace, to fall Voluntarily under Dishonour, Poverty, and a forrain Yoak? In the Text, there came forth a Spirit and stood before the Lord, and said; I will persuade him. And the Lord said, wherewith? And he said, I will go forth, and I will be a Lying Spirit in the Mouth of his Prophets. And what is it but a Lying Spirit? That shall accuse the best reform'd Church,*

of

1 Kings
22. 9.

of Popery; the easiest Government under the Sun, of Tyranny: that shall talk now of Grievances, and Impositions; and shall speak of want of Trade, in times of the most flourishing Commerce: that shall haunt Places of publick resort, and fly about the Land in Libellous Prints, with false Tales and mishapen Truths to enrage the Minds of men, against lawful Government their only common Security; to confound our just fears with Ridiculous jealousies, and distract us in the Face of an Enemy with false Alarms. And if, to this Spirit, God shall have added seven more as wicked as the other. If he has mingled a perverse Spirit in the midst of us; a Spirit deaf to the Voyce of the Charmer, charme he never so wisely, hearkening to no Accommodation, submitting to no Terms of Communion, fearful in things indifferent, and bold in things unlawful; a Conscience tender at one time, and fear'd at another, easie of belief in Surmises against Authority, but difficult and beyond all Precedent scrupulous in Poofs, that are for it; a Spirit of Revenge, and Ambition in the Great, of Mutiny and Sedition in the Meaner; a Spirit of Schisme in matters Ecclesiastick, and of Faction in Temporals: if to all these the Lord shall have said; as to that, *you shall persuade and Prevail, go forth and do so*; They will then effect their Errand. By our Hatred of one another, by our Frowardness, and disobedience, they seem to be now at Work: by these they will engage us into a Civil War, and expose us to a forain; and then will Arbitrary Government and Popery, things of forain growth, and Strangers to our Land, come in with Armed force, through the wide Breaches we have made our selves.

But may God be more merciful yet to us, that so little

little deserve it: check these unruly Spirits, that are gone out in the mid'st of us; and give us of his Holy Spirit. May He, that commands the Wind and the Sea, and they obey him, He that is not in tempests, nor earthquakes, but in the still voyce; restrain the striving, lay the swelling of the Waves, compose our minds, and assuage our animosities; turn the hearts of the Fathers to the Children, and of the Children to the Fathers, lest he come and smite the Earth with a curse. May he that has graciously joyn'd us in so many common advantages Spiritual, and Temporal, shed his love abroad in our hearts by his Holy Spirit; that as we have one Baptism, one Spirit, one Faith, one hope of our calling, so we may be before Him as one holy congregation: that as we have one Prince, one Law, one Interest, so we may be as a City at Unity in it self. God unite us before himself, in his worship; and before the face of our enemies, for our Defence: that we may be an Example to those of our Religion, that yet enjoy it undisturb'd; and a Refuge, to those that are Distressed: that we be not the Scandal now; and a little after, the Ruin of the Protestant Profession.

To this effect let us beseech Him that by his Spirit he would give our Governours an affectionate zeal for his honour, for the good of his People; Long-suffering and Gentleness towards those, who much need it: that He would possess the People with a reverent Love for the Majesty of God, for his Vicegerent, with Meekness, Faithfulness, and Goodness: that he would endue all subordinate Magistrates with proper graces, with the steady resolution of a true Fidelity to God, their
 Prince

Prince, and the Law : that he would grant, that we
 abuse not wantonly the blessed means of our reformed
 Religion to Schism, or Heresie ; the Publick Quiet to
 Civil Discord, our Liberty to Faction, nor our Plenty
 to Luxury and Intemperance : That the Peace of God
 maybe on all our Consciences, and the Joy of the Holy
 Ghost on our Minds : that our Fruit may be unto Holy-
 ness, and our end Everlasting Life.

F I N I S,
